

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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THE CHRISTIAN REPOSITORY

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For the Christian Repository.

No. XXIX.

TO THE SOCIETY OF FRIENDS,

On the Trinity.

"If nothing should occur," says Amicus, "to divert me from my present purpose, I shall notice the last address of my opponent in my next communication;" i. e. if the sun does not rise within a fortnight, he will make a candid statement of your views on the subject of the Trinity. But, gentle reader, if the sun should rise, or the tide should ebb and flow in the mean time, rest assured, it will be a sufficient "occurrence" to "divert him from his purpose." He gives a candid statement! reader, if you expect this, you will be disappointed. He would as soon cut off his right hand, as make a statement that would at once cut off him and your Society from the Christian church. In fact, this wily disputant does not promise such a statement; he simply says he will "notice" my last address, that is, allude to it in a distant and unsatisfactory way. After six months solicitation for his sentiments on a vital subject, upon which he ought to have stated his sentiments without asking, he very generously promises to "notice" the subject. Wondrous condescension! to waste his precious time in telling us what God he worships! when he might be so much more profitably employed in telling us the difference between sea and yes; between a drab coat and a black one; between giving to a minister because he is poor, and giving to him because he is a minister; between paying a preacher behind the curtain, and paying him in open day! How much more important to be thus "tying mint, anise and cummin," than attending to the "weightier matters of the law!"

Reader, I am not disposed to trifle either with your time or patience, in noticing his last address, but would proceed immediately to a new subject. Did I not know that this is just what Amicus wants, who would immediately make it the occasion of concealing still longer his sentiments on the subject of the Trinity. He and the Society to which he belongs, would gladly have you believe it is of little consequence what God a man worships—"Jehovah, Jove, or Lord," provided he gives him the title of God. And so long as you trust in "Christ" for salvation, that it is of little consequence who or what you mean by this title, whether a distinct Person of the Trinity, or mere consciousness. And provided you talk a great deal about the "Spirit," it is of little consequence whether you mean the Spirit of God, or a false spirit. In short, provided you use scriptural terms, it is not essential you should hold one scriptural idea.

Should Amicus condescend to tell us any thing upon the subject of the Trinity, he will probably endeavour to evade—1. By finding fault with the term, as not found in Scripture. The same fault may be found with half the words used in preaching or in religious conversation, and our language would be barren indeed, and preachers very much fettered, if they could never use a word but what the Apostles used. So long as we confine ourselves to the doctrines of Scripture we are at liberty to choose the most expressive terms. And if you do not deny the doctrine of the Bible on this subject, we care little about the term. Any evasion, therefore, on this point, the public will observe. The question is do you hold the doctrine which Christians express by the term "Trinity?"

2. He may evade by saying, "we believe in the Father, the Son, and the Holy Ghost." Answer; so did Socinus, but he denied the Divinity of both Son and Spirit. "But we acknowledge the divinity of the Son and the Spirit." Answer; so did Sabellius, yet he held there was but One person in the Godhead. The same Person who in heaven is called the Father, (according to his system,) when incarnate is called the Son, and when diffused among Christians is called the Holy Ghost. (This I think is the common sentiment among your Society. But any one will perceive at a glance, that this at once destroys all idea of Atonement, unless the same person could atone to himself, and also nullifies other fundamental truths.) Many other evasions he may make, if so disposed; but if he is willing to make a fair statement of your sentiments on this fundamental point, let him state distinctly what he understands, and what your Society understand by the terms "Father, Son and Holy Ghost." Do you understand them to be three distinct names of the same Person? or three distinct Persons of the same God-head?

There are two things in his last address which I would notice at this time, were I not afraid he will take advantage of any other subject I may touch, to waive the subject of the Trinity. I will however run the risk.

The first regards his remarks on the subject of "war, Theatres and Slavery," all of which are very good in their place; but in relation to this controversy are mere waste paper, and are no more in point than a dissertation upon drunkenness. On these subjects we have no dispute. On these subjects, so far from bringing any charge against

you, in the very commencement of this correspondence, I avowed my approbation of your doctrines. I will thank Amicus to observe his own rule "to answer old charges before he takes up those of recent date,"—or takes up charges that were never brought. His whole design in taking up these trifling subjects at this time appears to be to divert the attention of the public from a subject on which he feels himself severely pinched! The above subjects, strictly speaking, are no part of religion, any more than the buttons of your coat are a part of your soul. A man, on principles of mere humanity and sound policy, may be as strongly opposed to Oaths, Slavery and War, as any of your Society can be, and yet be a Deist or an Atheist. What should hinder?—Your opposition to these civil and political evils, therefore, does not prove you a Christian Society, tho I fear that the greater part of your "Christianity" lies in such superficial virtues.

The other thing which I would notice is the high compliment he pays the Christian religion; he calls it "the purest and best religion that was ever revealed to the human family!" He does not consider it the only religion that ever was revealed; but of the many systems which have been revealed, he thinks this the "purest and best." Accordingly, some time since he ridiculed the idea of attempting to "convert the Hindoos to our kind of religion." And I have one of your Tracts lying by me, entitled "Thoughts on Reason and Revelation, especially the revelation of the Scriptures." All which are indicative of your lax sentiments on this subject. Now a person of your style of sentiment might go on to say, "of all the Gods ever worshipped, Jehovah is one of the greatest and the best!"—"Of all the Saviours ever trusted in, Jesus of Nazareth is one of the safest and best,—not excepting Mahomet, Confucius or George Fox?"—"Of all the Bibles in the world, that of the Jews is by far the finest and best." Now what Christian does not abhor such compliments!!! Christianity abhors such comparisons, and condemns all other "religions," as much as truth does a lie. The Gospel pronounces all other systems and those who preach them "accursed." Gal. i. 6. The Bible does not say "there is no better name," but "there is none other name given under heaven whereby we can be saved." And to deny Christianity this exclusive divinity, has always been considered equivalent to a total rejection of her authority.

The public will forgive me for occasionally noticing such incidental declarations of my opponent; as it is from these expressions, when your writers are off their guard, your secret sentiments are betrayed. You always appear, especially in controversy, as all heretics love to appear, *en masque*; and it is only when in an unguarded moment the mask drops off, we can detect your real character and put you to the blush! On the subject of Ministerial Support, if Amicus chooses to renew the subject, after we shall have discussed the doctrine of the Trinity, I will correspond with him till he is tired. PAUL.

The following illustration of the domestic character of a minister of the Gospel, is selected from the Rev. J. Smith's Lectures on the Nature and End of the Sacred Office.

As I approached the house of Theophilus, in the evening, I heard, as I drew near, the voice of psalms. The family were engaged in worship, and so intent on their devotions, that I joined them, I believe, without being observed. The singing continued long enough to animate, but not to tire. A portion of Scripture was then read, with a solemnity becoming the Word of God. On this the saint made a few short but pertinent reflections and practical improvements, as soon as he had done. He also introduced much of what he had read into the devout and fervent prayer which ensued, during which the whole family kneeled, but did not lean. The whole was closed with an evening hymn, and the *gloria patri*, at which, as in the singing of psalms, the most of them, I think, stood (deeming this I suppose, the most reverent posture in addressing and praising God) while their hands, eyes, &c, I am persuaded, their hearts too, were lifted up to Heaven. I thought I perceived every one repeating the words under his breath, and giving a hearty assent to every petition. This, perhaps, contributed to make them more serious and attentive.

Worship being ended, the saint gave me the right hand of fellowship, and discoursed of various subjects, in a heavenly and edifying manner, suited to his profession, to his years, and to his near hopes. A temperate and frugal meal was then served, on which the saint, standing up, and raising his hands and eyes to Heaven, imploring the Divine blessing, with a solemn audible voice, and of a length becoming a joint and serious act of devotion. With the like exercises the meal was closed, and the family, with many pious ejacu-

lations, went to take their repose for the night. Their private devotions, which they performed by turns, as each had opportunity, were, as I understand, all over before supper, when the faculties are less subject to drowsiness and distraction, and therefore the fitter for spiritual service.

As the day ended, so it began, with God. Each, as he rose next morning betook himself to private devotions; and, sometime afterwards, the whole joined in family worship, before they sat down to their morning meal. After a solemn pause, a few words, by way of *sursum corda*, and a pious ejaculation to God, for aid and acceptance, the service proceeded in the same order as on the preceding night. The hymns, on both occasions, were adapted to Christian worship, as well as to the particular season; not unlike those of Bishop Kenn, part of whose midnight hymn also, as I thought, occupied some moments, which were, at the midnight season, stolen from sleep, and added to the great purpose of existence, the promoting of the Glory of God, and the preparing for the eternal enjoyment of Him in Heaven.

The morning meal was conducted in the same manner as that of the evening and, as I was urged to stay a day or two, I now prepared to accompany Theophilus in the course of his daily duty, after he should spend as usual, an hour or two in his study or closet. The catechising of about twenty persons, in a neighbouring farm, was the principal business of the day, and took up between two and three hours. This exercise began with psalms and prayers: after which the individuals of each family were examined in order, their proficiency marked in the margin of the list, and their attention especially directed to whatever points of necessary knowledge they were found to be deficient in, or required their first and greatest care. Such as were desirous and found qualified to communicate, received tickets of admission, with suitable advices; and the young were prescribed tasks of hymns and prayers. A general exhortation, joined with a hymn and prayer, closed this part of the days business, which was all performed in a lively, earnest and solemn manner. True devotion is in itself so engaging, that I believe the profane, in hearing such impressive and pathetic exhortations, would in spite of their nature, be devout.

The visiting of a sick person, on our way home, occupied some time afterwards. The person was a novice or candidate for holy orders, so far gone in a consumption, as to be seemingly near his end, and I believe, more than seemingly prepared for the event. When we entered, his face, like that of Hezekiah, was turned to the wall, and like him too he was praying, but not for an addition of years or days to his life. He had been repeating, as I understood from what I overheard of it, part of Hildebert's *Oratio ad Dominum*.

The conference, and the consequent prayer of these two saints, both so near Heaven, were sufficient to convince any one, that it is better to go to the house of mourning, than to the house of feasting. I never before understood so well the meaning of the Apostle's triumphant song, "O death, where is thy sting! O Grave, where is thy victory!"

THE JEWS.

From the last report of the London society for promoting Christianity among the Jews, are derived the following interesting inferences in relation to that remarkable and important people:

1. That there is at this time amongst Christians of various ranks and denominations, and in various parts of the globe, an active and increasing spirit of compassion towards the Jews, and of benevolent exertion for their spiritual improvement. 2. That there exists on the part of the Jews themselves, in various places, a growing disposition to inquire into the truth of Christianity and to receive Christian instruction orally and by books, both by tracts and by the New Testament. 3. That several well authenticated instances, in places wholly

unconnected with each other, have occurred, of Jews actually embracing Christianity; many in secret, being restrained from a public profession by the fear of consequences, but not a few also publicly, and that under circumstances peculiarly free (so far as men can judge) from suspicion, & who are likely to prove through the blessing of God, eminently instrumental in leading others to examine and adopt the great truths of the Gospel. 4. That there is a prevalent opinion among the Jews that their national conversion to Christianity is not far distant.

The disposition that appears among the Jews to receive the Gospel, appears from sundry examples furnished from agents of the Jews society, in their annual report. Mr. Morc, writing from Frankfort, in Germany, communicates that,—"Scarcely a day passes, but I am visited by Jews who wish to converse with me about the Christian religion. Last winter, one came often in the night, at ten o'clock, and remained until a very late hour; not from fear, but from want of time; a very excellent character, combined with a fine understanding. He has two brothers, who are remarkably clever, and teachers of congregations, of the same sentiment.

"Many Christians are already active, and their exertions are already attended with a divine blessing. One of them invited some Jews to his house, where he read to them the tract, *Call to the Jews*. Some of them had tears in their eyes; and when that gentleman had given them tracts, a Jew came in and confessed, that all which he had heard and read was divine truth. Some days after, the same gentleman saw a great crowd of Jews, both residing and travelling, assembled; as he is a magistrate, he thought it his duty to see what the matter was; he found that one, sitting upon a large stone, was reading aloud one of the tracts.

"A teacher, in a very respectable family here, who for some weeks has been in the habit of visiting me, is almost burning from a desire after becoming a Christian; there is only one small difficulty in his way, which the Lord, I hope, will soon help him to overcome.

"There are more Jews with whom I am acquainted, who, as far as I can judge, have hearts open for the truth as it is in Christ. I had a conversation, for several hours, with the head of a respectable Jewish family, who wished me to prove that the law of Moses was not intended to be obligatory until the end of time. I fully convinced him; and he promised me to read daily the Bible with prayer, and to make me frequent visits."

A sermon published at Esslingen gave rise to some interesting letters to the author from an inquiring Jew, from which the following is an extract:—

"The sons of Israel, as such, cannot be saved: this is my firm conviction. I wish to be received, by baptism, among the sons of the Christians. This is the strong desire whereby I am continually agitated. I now expect to be directed by you, as to the books which I have to read, that I may soon come nearer to the knowledge of Christ. Indeed, I feel already happy, that Providence has led me to you, to bring me from the dark way to the path of saving light. Trusting in Jesus Christ, the Messiah and Saviour of the world, I cordially salute you."

A Hebrew Testament and other books having been sent him, he writes—"In this I have found those divine truths, which I so long sought in vain. Every night I sit up until two o'clock, and peruse them with intense zeal. No sleep can shut my eyes: on the contrary, in these books I find refreshment, recreation, comfort for my soul. Sometimes a thought will arise in my mind, what will become of me! the pernicious doctrine of the Talmud will plunge me also into the gulph of perdition! But then I retire into my closet, and shut the door, as it is written, Matthew vi. and pray to my Father, which is in secret, that he will not reject me from his face; and that his mercy may daily follow me, until he has brought me into the kingdom of his only begotten Son." [So, Intel.]

COLONIZATION SOCIETY.

The report of the fifth annual meeting of this society, held at Washington on the 7th of March last, gives some interesting information concerning the settlement on the coast of Africa and the prospects of the project. In consequence of the sickness of the Bargoo territory, its proximity to Sierra Leone, the difficulty of reconciling the chiefs of the Sherbro territory, to a cession of land, and to the abandonment of the slave trade, the agents of the Society were induced during the last year to look out for other situations. With the aid of Lieutenant Stockton of the Alligator, the coast was examined, and finally Cape Messurado was fixed upon, and on the 15th of December a contract was made for the territory. The land purchased includes the whole of Cape Messurado, with the mouth and a considerable extent of the river. The river is about 300 miles long, being the largest African river between the Rio Grande to the north and the Congo to the south. It is about 100 leagues south of Sierra Leone, and between the fifth and sixth degree of north latitude. The station is well calculated for refreshments for our cruisers and East India merchantmen. After passing the cape, the low and marshy seaboard exhibited to the northward in a great measure disappears: the forest trees are more elevated, and the water generally of a good quality. It is nearer the commencement of the grain coast, which is considered equal in healthiness to that of any other portion of Africa. A removal of the colony from Poura Bay at Sierra Leone, where it remained last year, to Messurado, was contemplated in December, after the termination of the rainy season. The report states that the experience warrants the assertion, that the country generally is not materially unfavourable to the health of coloured people, far less so than to whites. Among nearly one hundred black and coloured people composing the settlement on the coast, natives of America, some of whom were there two rainy seasons, only four deaths occurred during the last year, and of those but one was attributed to the climate; a mortality not exceeding many parts of this country. And yet till the arrival of Dr Ayres last year they had not the regular attendance of a physician. The Board indulge themselves in the prospects of the good that must result from the success of the settlement in abolishing the slave trade and extending the blessing of civilization and religion over the neighbouring countries, in imitation of the establishment at Sierra Leone. They state that the chief objection made to the plan has been refuted by facts, and rely on the aid of the community in giving the means at this critical juncture of their affairs to complete their views. They state that 100 black persons in Philadelphia, 79 in Albany, and a considerable number from Richmond, Petersburg, Norfolk, and the eastern shore of Maryland have expressed their desire to remove to Africa, and been recommended to the patronage of the society. They mention with much regret the deaths of the Rev Joseph B. Andrus, agent of the Society, and of Mr Jonathan B. Winn, U. States agent, during the last year.

Phil Fr. Gaz.

RELIGION AMONG SEAMEN.

Liverpool Seamen's Friend Society and Bethel Union.

Extract from the Fourth Report of Committee of the Bethel Companies.

Nov. 5 Company D.—Two of the Company visited an adjoining street & brought in numbers from the public houses. A woman and two seamen were standing at the corner of the street; the men were invited to go into the Bethel meeting, and readily complied; on their leaving the woman, she said "she had a soul to be saved, and would go with them if allowed;" this was readily agreed to, and during the time of service she was much affected, and we have reason to believe (the reporter writes) was the subject of serious impressions.

Nov. 6. One or two of the Second Company, with some sailors were out at the time of prayer on what is called the impress service. They met by the Old Dock a sailor smoking his pipe. They stopped him by the exclamation, "Avast shipmate; where are you bound to? Will you go with us? we are going to a Bethel prayer-meeting." "I want nothing to do," replied he, "with Bethel prayer-meetings," and endeavored to sheer off—but the Bethel sailors bore up along side of him, and

after another attack, he so far yielded as to consent, if they would let him finish his pipe during the prayer—"No," said they, "that cannot be granted; the meeting being in a sail room, it would be dangerous." He paused a moment, then said, "here goes;" threw his pipe into the dock, accompanied the friend into the meeting, and behaved in a very orderly manner.

Nov. 7. A captain of a foreign vessel, passing over the Old dock Bridge, observed a colour, under the arm of one of the Bethel flag-officers, and stopped him to inquire, "Vat flag be dat?" "A Bethel flag, Captain." "Ho! dat flag be goot flag. I know now, vat make no bad vomans, no bad mans quarrel on the Sabbat?" "What do you mean captain?" "Vat do I mean? vy; I be soom voages from Holland to dis port, an always lay de Galliot in the Salt-hoose Dock, on de end of Briedge-street; an always on the Sabbat pastnoon de means and de vomans in dat street dit always be fitting an making riot like de vicked devils. Dis time, I says to steersman, on the Sabbat, no fitting, no riot, no makin vickedness all pastnoon, all the hoose en shut, an no vomans an no mans in de crews to talk an makin de riot. I dit much vonder de goot causes; no I know dat flag do ail de vonder—is done much goot at Hamburg dat goot flag. I seet it at de mast top every day."

Nov. 10. The daughter of a very respectable tradesman residing in the vicinity of the docks, reported to a Bethel friend that previous to the formation of the Bethel Union, that they had lived in a state of indifference to either public or private religion. Even the decent observances of the Sabbath was neglected, if business could be done. On the introduction of the Bethel prayer meetings on ship board and in the rooms adjoining the docks, the father had been induced by the novelty of the service to attend, and a wonderful change in the family has been the consequence; the Sabbath being no longer neglected, or the sacred duties of domestic religion disregarded; but, to use the term of the daughter, the family had become very religious, and in particular the father; and they made it a point at all convenient opportunities to attend the Bethel meetings. The father was seldom absent.

Nov. 20. Company B.—About 200 persons, very serious and attentive. The following day the reporter entered into conversation with a sailor who was at the prayer meeting. This man stated that his vessel was, the week before, stranded on the side of the rock; that previous to her getting ashore, she was on her beam-ends for upwards of twenty-four hours, and that every moment they expected would be their last, but through the kind providence of God, the ship's company were brought safe into this port. "Since my arrival in Liverpool, (said he) I have attended the Bethel meetings to show some gratitude for my deliverance." Upon being asked what he thought about dying when in danger, he said, "Ah sir! I never saw myself so wicked a sinner before; my sins stared me in the face, and crimes long forgotten rushed upon my memory, but now I am determined, by the help of God, to alter my course and prepare to meet death whenever it may come."

Nov. 1821. Two ladies having a desire to be present at a Bethel prayer-meeting, visited one. When the service had concluded, they observed two sailors in close conversation, and, as they passed, overheard the following dialogue:—1st sailor, "I say, how good these people are to be praying for us seamen?" 2d sailor, "Ah, how pleasing will it be, when we are far from home, to think during the dark night watch, that these Bethel friends are praying for us!" 1st sailor. "What shall we do to shew our gratitude to them?" 2d sailor. "Why let us turn and pray for them at sea; they are praying for sailors ashore! O! what a Bethel Union this will be! And on our return, if it please God to spare us, we will take the circuit of the docks, and collect the Sailors to the Bethel meeting."

December 12. Company C.—130 to 150 present. Two strangers engaged in prayer who were sailors belonging to Yarmouth. Their prayers were fervently offered up to the great Jehovah in behalf of the seamen belonging to this port, and for the success of the Bethel Union. In conversation with one of the Secretaries at the close of the meeting, they reported the good effects the institution of prayer meeting among seamen had produced in various parts of Great Britain. Being principally engaged in the coasting trade, they had, at different periods, visited London, Bristol, and most of the smaller ports on the west-

tern coast of England: and wherever prayer meetings were held, not a single instance had they witnessed of any disposition on the part of sailors to disturb the meetings: on the contrary, on every occasion if absence from duty permitted, the seamen had gladly availed themselves of these opportunities of religious worship, and their general language was gratitude to those who instituted the meetings, placing themselves (as they observed) on the same scale with the rest of their fellow-creatures.

December 22. Company F.—One sailor, in prayer, observed, "that he often vowed during the severity of a storm, or in a tempestuous gale, that he would, if spared, serve the Lord all his days; but when in sight of port, all those vows were soon dissipated and forgotten: now, however, he blessed God for bringing him to Liverpool, where under his word, and with the prayers of his people, he had been brought to know his lost condition, and had been encouraged to approach the throne of mercy. He could praise God, he added, for a sense of sins forgiven, and for the blessed influence of the Holy Spirit of God."

THE PRESS GANG.

Or War proclaimed by the Prince of Peace against the Prince of Darkness.

One object of the Stepney Mission has been to extend its influence to Wapping-wall and its vicinity. A pious man lives here in a large public house, who declines business on the Lord's day. The largest rooms in this house have been opened for a sailor's Prayer Meeting on Sabbath evenings. To procure hands for this place, the Sea-missionaries enter on the impress in the fullest sense of the word. One party takes a street, another does the same; they form a regular line of communication to the house where the Bethel flag is hoisted; there some are stationed to arrange the crowd as they enter. The men in the advance, as they pick up the careless sailor, march him along in a smiling friendly way to the next link of the chain, and thus they are passed on until they reach the house, when they are urged forward & placed at the head of the room, that they may not prematurely escape, if they feel disposed, as the entrance about the door soon becomes blocked up when the service begins.

Each party on the impress is provided with religious tracts and they always present one first to a strange sailor, and in the kindest way invite him to attend a meeting for sailors at the public house near at hand. The sailor generally complies. Sometimes in a kind and affable way they lay hold of the jacket or arm of the hesitating sailor, and gently urge him onward; such, it is presumed, was the idea our Lord had when he said "compel" them to come in, not by violence or persecution, but by mild and gentle persuasions, for the everlasting welfare of their precious souls. A constable lately came up, and swearing said, "what are you going to do with these men?" A pious sailor put the Swearer's Prayer, a religious tract, in his hand; he looked at it, felt confounded, and quietly walked off to a public house. On Sunday evening a gentleman of the neighbourhood had watched these proceedings for a considerable time, and not knowing what to make of them, he fancied it was the evening service, and resolved to interfere and protect the sailors who were then impressed by their zealous brethren; he crossed the street, approaching a person who was leading a sailor along, said, "sir, I insist upon knowing what you mean to do with these men; we live in a free country, and no man has a right to be forced against his will; the war is over, and as we are all at peace, men are not wanted for the navy, and I must insist on knowing what you mean to do with them." The good man instantly replied, "sir there is an everlasting war proclaimed against the kingdom of darkness, and we are on the impress service for the King of Kings; we are commanded by him to go out into the highways, and lanes of the city, and compel poor sinners to come in, that they may be saved." He then entered into the fullest explanation of their objects, their proceedings, and the blessing of God that had followed the exertions hitherto made. The gentleman was perfectly astonished,—"Well," said he, "I have lived here many years, and seen a great deal of the wickedness of sailors, but never had an idea of such a method to reform them; well, God bless you, go on."

Sometimes the sailors are surrounded or accompanied by bad women: here the pious men endeavour, if possible, to draw

them off from the latter, and very often succeed, so that the sailor who was going to a most infamous brothel, finds himself suddenly transported to a sailor's prayer meeting. At other times the women cleave to them, the good men then give each girl a religious tract, and invite her to attend also, and sometimes they have walked in company with the sailors they had picked up for their purposes, and staid the whole time with great seriousness. When the time to commence service arrives, all the different parties fall in from the streets and lanes, and the service begins by those very men who have been labouring on the religious impress. They consist of captains, mates, and seamen, and they give out hymns and pray alternately in an extemporaneous manner with great fervour, affection, and zeal, for the salvation of their brother sailors whom they have now pressed to serve the Lord Jesus. Ten or twelve persons usually engage in prayer, and the service closes with a heavy shake of the hand, and an invitation to attend on board the ships at the week evening meetings.

INDIA.

From the Rev. W. Reeve, President of the Bellary Auxiliary Tract Society.

Mission House, Bellary, October 13, 1821, Third Report.

A few years ago, the prince of the power of the air, the evil spirit which worketh in the hearts of the children of disobedience, reigned with cruel sway over almost all the nations of the earth; with the exception of here and there a little spot, "darkness covered the earth, and gross darkness the people." But that gloomy night has passed away, and we have reason to believe, the bright millennial day is beginning to dawn, when the Sun of Righteousness shall arise, and shed his quickening, enlightening, and cheering beams around the globe. By the divine blessing on the combined exertions of Missionary, Bible, Tract, and School Societies, and various other Institutions formed by the disciples of Christ, moral darkness is fast retreating, divine light is on every side rapidly extending, and every thing around us seems to indicate, that the time is at hand, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Let us bless God, that we have not, like many, been suffered to look on with indifference, while these great things are doing in the earth, but that he has accounted us worthy to lend a helping hand. Here, in this land of idols, where Satan has reigned, almost without control, for thousands of years; here, the standard of the cross has been erected; and those powerful engines which are "mighty, through God, to the pulling down of the strong holds" of sin and Satan, are commencing their operations. Their beginnings were indeed but small, and apparently insignificant; but they are increasing, and, we trust, their progress will be great and glorious.

Since our last General meeting, we have received into the Society's Depository:—
Of English Tracts 2,900
Of Canarese ditto 8,200
Of Telooogo and Tamul ditto . 4,900
Your Committee feel pleasure in informing you, that, in April last, the President of this Society, the Rev. W. Reeve, superintended the printing of an edition, of 2,000 copies, of a new Canarese Tract, called *Gooro Bothanee*, or, "A Minister's Address;" which describes the person and work of Christ, and the way of salvation, through faith in him. Another edition, of 2,000 copies has been printed, of *Christ's Sermon on the Mount*. Also, 2,000 of *Watt's First Catechism* in Canarese, to which the *Ten Commandments* have been added; and an edition of the same number of a new Canarese Tract, containing a brief *Memoir of Petumber Sing*, one of the Baptist converts and native preachers in Bengal. This Tract displays the power of divine grace in the conversion, the holy and useful life, and happy death, of one who was once a poor deluded and prejudiced Hindoo. It having excited the attention of many of his countrymen, who have read it in manuscript; we hope it will prove a valuable addition to our stock of Native Tracts. The Tract on the *Incarnation of Christ* has also been translated into Tamul and Telooogo; 2,000 copies of the latter have been printed at Madras for this Society.

In Addition to these, your Committee have purchased from the Madras Auxiliary Tract Society, 1,000 Telooogo and Tamul Tracts; and that Society and the Corresponding Committee of the Church

Missionary Society, at Madras have kindly added to our stock, by presenting to us, gratuitously, the former 800 Tamil Tracts, and 200 English, and the latter 600 in Tamil and Telooogo.

During the past year there have been issued from the Depository.—

English Tracts, - - - 4,930
Native ditto, - - - 6,050

A large portion of the Tracts in the native languages, circulated at Bellary, were distributed at the Mission House, in the months of February and March last. At that season, nearly 20,000 Ryots, or Cultivators, from the various districts, visited Bellary, by order of the Collector, for the purpose of settling their rents; during their stay, most of them visited the Missionaries; and, for nearly a month the Mission House was crowded daily, from morning to night, with persons enquiring about the "New Way," and soliciting Tracts and portions of the Sacred Scriptures; the greater part of those who could read were supplied; numbers received them with great eagerness and joy; and some seemed to have acquired a considerable degree of instruction from them before they left Bellary, and earnestly besought the Missionaries to come to their villages, and explain to them more fully, the meaning of the great things of which they had heard and read. The Missionaries hope soon to comply with their request, and then it will be ascertained more satisfactorily, what effect the Tracts have produced on their minds.

Your Secretary was furnished with a large supply of Tracts for distribution at the Humpee Festival in May last. They were most gladly received; and he could have distributed ten times as many, had he been possessed of them. During his stay, numbers of respectable persons who had received the Tracts, came to him, intreating him to explain such parts of them as they could not understand, and requested to be more fully informed of the principles and doctrines of the Christian religion.

An additional proof that our Tracts are not always read with indifference, occurred when the Secretary was on a visit to a Native School. The Police Peon stationed there, told him that two Telooogo Tracts which had been given him some time before, (one on the Parable of the Prodigal Son, and the other, on *The Fear of God*) had interested him so deeply, that he had not only carefully read them, but had committed them to memory; and he further added, that, while reading that one written on the *Prodigal Son*, he had felt his heart so affected, that he could not refrain from tears. He spoke much of Jesus Christ, faith and repentance; and acknowledged his conviction, that Christ was the only Saviour of sinners. He has since at his earnest entreaty, been furnished with a copy of the Telooogo New Testament, and has expressed his determination to speak to his neighbors on the sin and folly of worshipping idols. We have reason to hope and believe, that similar effects to those wrought on the mind of this man by the reading of our Tracts, may also have been produced on the minds of others. A good number of the *Sermons on the Mount*, and the *Catechism*, and two other Tracts in manuscript, one containing several *Prayers*, and the other *An Address to Youth*, have been distributed in the native schools belonging to the Bellary mission; a large proportion of the children have committed them to memory; and in several of the Schools, those prayers are repeated at the commencement and close of the School.—Thus have your Tracts not only assisted in instructing these poor children in the knowledge of the true God and his Son Jesus Christ; but have also taught them how to hush his praise and implore his grace.

It has afforded us great satisfaction to hear, from Bangalore, that one of the Tracts sent thither, having been put into the hands of a poor afflicted soldier in the hospital, was, by the Divine blessing, the means of his conversion. He died rejoicing in that Saviour to whom it had directed him.

Your President, in the Journal kept on a recent journey, mentions, "At that large and very populous town C—, I went almost from house to house, and gave a small or a large book to all who were able or willing to read. I would trust, there is now something of the glorious Gospel, some correct ideas on our great and common salvation, deposited in nearly 1,000 houses of that idolatrous city; and as I was taking my departure, several persons came from distant parts of the suburbs asked for more, who were, not without reluctance on my part, and importunity on theirs, sent away unsupplied."

On entering another place, I sent one of the palanquin bearers with a handful of Tracts into the town, that the people might know of my arrival, and, if inclined, pay me a visit. This plan had the desired effect. An hour had not elapsed, before my lodging-house was thronged by persons of all descriptions. I caused the young persons to sit down on the floor in rows, and every one who could read fluently a part of the Tract I had put into his hand received it as his own. In this way several hundred were dispersed; about the same number I gave to persons that were grown up, and then, with difficulty, prevailed with the multitudes to go away for a short time, while I took some refreshment. In the afternoon, the place was completely filled again, and so continued till late in the evening. After I had given away what I thought a proper portion for this place, several persons begged very hard for more; some said, that they had come nearly three miles on purpose that they might get a book. Two grey-headed old men, who were sinking beneath the weight of years, whose sight had become dim, intreated me with much earnestness to let them have a book. I, at first, refused, saying, "Of what use will such things be to you?" They replied, "Oh, Sir, we want to be made acquainted with their contents, and we have sons whom we will cause to read them to us." There were several Mahomedans also, who would give me no rest till they had been supplied; "For," said they, "though we cannot read Tamil, yet we understand it when spoken, and if you will only furnish us with a few of your Tracts, we will find some person to read them to us."

"In that immensely populous town, A—, I gave away as large a proportion of the Tamil Tracts as could be spared, but not a tenth part of what would have satisfied the cravings of the multitudes, who, from whatever motives, are every where both willing and anxious to receive these little books at the hands of the missionary. I left also a few Tracts with the pious Chaplain here, to forward to V—. "Passing on from A—to C—, I found another most important and pleasing field for scattering the seed of the kingdom. Here the Tamil Tract, on the *Incarnation of Christ*, was read aloud, amidst a large concourse of people; and many individuals were seen afterwards reading it in their own habitations."

The committee in the close remark.—We have much, very much, to encourage and stimulate us in this good work: difficulties of the most formidable nature which once obstructed our way are now removed; fields the most extensive and important are opening to us in every direction; and we have the promise of the Faithful, the Unchangeable, the Omnipotent, Jehovah, that "in due time we shall reap if we faint not."

Let us then redouble our exertions; millions and scores of millions of precious immortal souls around us, are perishing for lack of knowledge. They cry, "Come over, and help us." Let us attend to their cry, and, commiserating their awful condition, let us strain every nerve, and exert every talent we possess, in endeavouring to impart to them the knowledge of Christ, and to save their souls from death. Let us remember that those around us who are perishing for want of the Gospel, are our brethren. Let us remember that he who commands us to seek their salvation, is our Saviour; he who agonized and bled and died for us on the accursed tree,—and let us remember that crown of eternal life and glory which he has promised to those who are faithful unto death. "Time is short;" Let us work while it is day, for the night cometh, in which no man can work. Whatsoever our hands find to do, let us do it with our might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are going. Therefore, beloved brethren, let us be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

MISSION TO CEYLON.

The joint letter of the missionaries, dated Jaffna, August 11th, 1821, has been received, by which much pleasing intelligence has been communicated. At Tillipally, on the 22d of April, two children from the boarding-school, were received as members of the church of Christ. These boys withstood the violent opposition of their friends, while two others who were older did not come forward. These have been followed by four others. Hopes are entertained that two girls have passed from death unto life.

Three young men, who are pursuing theological studies, are expected to be licensed to preach in a short time. Five out of the six which have lately been added to the church, are very promising youth. The church now consists of twenty-four members, ten of whom have been added since the commencement of the mission. Dr. Seudder has been admitted to the ministry by the laying on of the hands of the Presbytery.

The following is the closing part of Mr. Woodward's last letter from Calcutta, written in December.—"When my thoughts recur to Ceylon, I long to be there to witness the salvation of God, with which I believe the people are visited. My heart has been greatly rejoiced to learn, by a letter from Mrs. Woodward that two girls in our school at Tillipally, who for some time gave evidence of piety, are actively engaged in the blessed work—going from house to house with the good news in their hands—reading to and instructing the poor degraded females—and testifying repentance toward God, and faith toward our Lord Jesus Christ." Col. Star.

EXTRACTS FROM MR. POOR'S JOURNAL AT TILLIPALLY.

Nov. 1, 1820.—Several applications have been made to me of late to establish schools. But the want of funds, and of suitable assistants to superintend schools, prevents me from increasing the number.

At present, I have eleven schools under my care.

Dec. 2.—Have more earnest desires than usual, that the Spirit of God may be poured out upon the people. Am induced to inquire with interest,—"Lord, what hindereth?"

4.—Attended the monthly prayer meeting at Pandeteripo. The subject of the address given, and of the conversation of the brethren, was, the promise of the Saviour, "Lo I am with you always, even to the end of the world." All the missionaries in the district were present, and appeared to have some sweet experience of the truth on the promise under consideration. The mutual interest and affection, which the missionaries have, for a long time, manifested for each other must be considered as a token for good.

March 11, 1821.—Sir Richard Ottley, puisne justice of the island visited the station. Held a service in the church. Brother Sqaunce, a Wesleyan missionary, preached in Tamil. After the sermon Sir, Richard made a few remarks, for the purpose of exciting the people to avail themselves of the opportunities afforded them for obtaining instruction. He afterwards heard the first class of the boys in our boarding-school, questioned in grammar and geography, (in English,) and heard the girls read in Tamil. As an encouragement to the girls to continue their studies, he kindly made them a present of money, to be given them at the time of their leaving the school. Sir Richard Ottley is a man deeply interested in every thing which relates to the progress of pure Christianity on the island, and, indeed, throughout the world. In view of his warm attachment to the cause of Christ, his elevated rank in society, and the office he holds under government, we consider his arrival, in various respects, highly auspicious to the best interests of the island.

May 27, Sabbath.—For three Sabbaths past, have preached with unusual freedom, without much previous preparation. The minds of those connected with the family, as well as my own, appear to be much awake to divine subjects.—Commenced the practice of holding an afternoon service in the school room, for the benefit of the children and others at the station. It is my intention to have read, on this occasion, narratives of the lives and deaths of pious children, such as are contained in Janeway's Tokens for children. Porter and Dwight are able to translate such simple narratives.

28.—Experience increasing pleasure from the prospect of spending my days in preaching Christ to this people. Have been much aided in my supplications for them, by the practice of spreading before the Lord those portions of scripture, which contain the exceeding great and precious promises which he has made concerning the heathen. My main business at the throne of grace appears to be, to beseech the Lord to do what He has said He will do, on condition of being inquired of by the house of Israel.

June 9.—"You have been praying for us," says one heathen, "for several years; but does God hear your prayers?" Another sarcastically observes, "Mrs. Poor's untimely death, was, doubtless, one of the

blessings of her serving Jesus." I seem to be constantly furnished with new motives to pray, that Jesus would be with me to give His word success. Can rejoice that the work of converting the soul belongs to God only.

13.—This evening, four girls came into my room, and with tears requested me to give them advice concerning their souls. At first, I seemed to have no words to speak with them. I explained to them, the office of the Spirit, and endeavoured to show them their guilt in so long rejecting the Saviour.—They all wept; said but little except that they were great sinners.

17 Sabbath.—Preached at Mallagrom with more interest than usual. After the service was concluded, as the people were inclined to tarry, I addressed them again. At the rest house, in the afternoon, had much conversation with the Oodiah. "It is impossible," said he, "for Jesus Christ to deliver the people from the power of the devil. They are too firmly under his influence."

O, that He, who was manifested to destroy the works of the devil, would here manifest His power and grace!

20.—Visited the government schoolmaster, and read some prophecies relative to the extent of Christ's Kingdom. Conversing with several other persons who were present. When speaking with the people, I feel that the word is not a dead letter. At the family meeting for religious inquiry this evening, twenty or thirty were present. They appeared more solemn and attentive to the word than heretofore. Some spoke with confidence that they were serving Christ; particularly Porter, Lawrence, Tappan, and Valen. The truths of the Gospel, which the boys treasure up in their memories, prepare them profitably to hear exhortations to repent and believe on Christ. Had an interesting conversation with Nicholas.—He renders important assistance in the work of the mission, and feels that he is personally interested in the prosperity of Zion. He gave me a favourable account of his eldest sister. I trust she has received Christ by faith.

Tappan who is a small boy (ten years old,) dwells much it appears in his conversation with the other boys, on the sublime and awful. Nicholas informs me that a few days ago addressing, in a formal manner some boys smaller than himself on the subject of Christ's coming to judge the world. Nicholas thought at first, that the boy was at prayer; but soon found he was exhorting the boys to attend to the salvation of their souls.

22.—I have long been in the habit of spending Friday evening with the boys, in hearing a lesson, which they learn in the course of the week, when out of school. After hearing their lessons, I ventured to tell them, that the Lord was, in a special manner, among us, that it was a critical season with them, and that their guilt and punishment would be great indeed, if they hardened their hearts in sin. After this, four girls came. Chilly ventured to request to be baptized. I learn from Niles, that Marial expressed to him the same wish, and that he explained to her the nature of the ordinance, and the responsibility of those who are baptized.

23.—Seven girls came this evening, and appear to be in earnest in seeking the salvation of their souls.

24. Sabbath.—I have a strong hope, that the Lord will make a glorious display of His grace among this people.

In the forenoon, preached in the church. In the afternoon, at the rest house. Three or four head men were present. All heard more attentively than usual, while I attempted to disclose the scenes that await us at death and judgment.—

I have increasing reason to hope that the word will become a saviour of life unto life at least, to some in this place.—D. Poor.

It appears that the religious excitement at Tillipally, of which the foregoing journal of Mr. Poor gives a pleasing account, commenced soon after the death of Mrs. Poor. This is stated in the joint letter.

We think we can see, also, the sanctifying effect of affliction, in the case of Mr. Poor.

It should be remembered, that Mr. Poor's journal breaks off in the very midst of this state of seriousness at the station. During the last day but one, concerning the events of which any thing is recorded, several girls are said to have come to Mr. Poor, with inquiries respecting their spiritual and eternal interests. We hope that more intelligence, of a deeply interesting nature, is yet to be received from that mission. Col. Star.

From the Religious Intelligencer.

INFIDELITY, ALIAS SOCINIANISM.

A gentleman of reputed piety and respectable talents, but formerly of sceptical sentiments, living in the neighbourhood of a number of votaries to Paine's "Age of Reason," in this state, was lately interrogated by one of the infidel fraternity, as to the reason of his new views, or in other words, of the "faith that was in him" concerning revealed religion; whereupon a free discussion ensued, which was conducted on the part of the former, with a good degree of that ingenuousness inculcated by the Gospel, and on that of the latter with no small degree of the sophistical adroitness so characteristic of the genius of his *Master*; and among other arguments used by the latter to proselyte the former back to infidelity, was the following: "There is not a hair's breadth difference between the 'Age of Reason,' and Unitarianism: Unitarianism is the religion of right reason—reason unshackled, unsophisticated, which is carrying all before it wherever it goes, and in less than a century will become the religion of the world!!"

That the foregoing sentiments were advanced in sober earnest can be abundantly proved. They remind us of similar sentiments and declarations advanced with equal confidence by one of Paine's deluded followers about sixteen years ago. The writer of this article was at that time on terms of intimacy with such a man. By listening to his instructions the poison of infidelity was drank in like water; and he, together with several others who were much younger than our teacher, were on the verge of destruction. But it pleased a merciful God to open our eyes. We saw our danger; and some of the number, we have reason to hope, were by grace plucked as brands from the burning. While inquiring after a better way, we went to our *file leader*, and told him our fears, and tried to reason with him, but in vain; he had read much, and was versed in wiles. On a certain Sabbath evening, after several had been admitted into the church, this poor deluded man, who with all his wisdom knew not God, expressed himself, as nearly as can be remembered, in the following manner: "What does all this mean? I don't understand it. I see you all running after religion; and if it is good for you it is good for me; but it is all *jargon*. You tell about your *three Gods*, and your *one God*, and your *God man* and *God's dying*—it is all nonsense. I have been sitting here all day (for he seldom if ever attended meeting) examining my Bible, till I have become perfectly *mad*. I find the most eminent christians have all been murderers, adulterers, thieves and robbers. I cannot understand it." At the close of his remarks, after some quotations had been made from the Bible, he brought his hand down upon the table with earnestness, and said, "The Bible! in ten years from this time there will not be a Bible to be found in the world." Poor man, he did not live to see his prediction fulfilled, nor to see more than two thousand Bible Societies engaged in sending the Gospel to every nation and kindred and tongue under heaven. At that time we knew nothing of the peculiarities of Unitarianism; but from the sentiments advanced by this man, we consider him a Deist, an infidel, and Universalist; and had he lived to the present day, he doubtless would have been a Unitarian.

The sentiments contained in the foregoing piece suggest the following

QUERIES.

- 1st. Since the votaries of Thomas Paine claim so near an affinity to Unitarianism, can the justice of their claim, in truth be denied.
- 2d. Is it not the craft of the adversary, at the present day, to subvert religion by professing friendship to it?
- 2d. Are we not warned of such devices in 2 Cor. xi. 14?
- 4th. If the confident expectations of Infidels and Unitarians are to be realized, will not the slaying of the witness foretold in Rev. xi. 7. be effected by nominal christians?
- 5th. When Satan turns Christian, ought not souls to beware?

Extract of a letter from Bever Creek, to the Editor of the *Southern Intelligencer*, dated April 25, 1822.

I think it very desirable that every traveller who has ears, taste and judgment, be ever on the watch to treasure up and bring to light any facts which may come to his knowledge calculated to elucidate the ancient history of our continent. It must

be acknowledged by all to be a laudible curiosity which leads us to inquire,—has our country been inhabited by a race of men who were entirely blotted out of existence long before the present savages of the forest took their turn in possession? If so, who were they?—Whence were they? Where are they?—And I can easily conceive, sir, that circumstances, may yet occur which will stamp a high value upon knowledge of this sort. To form a truly philosophical and permanent theory of the antiquities of our continent there must be a vast accumulation of FACTS. To form theories *without facts* has been the work of former centuries, but our age has pulled them down. Let then every scientific traveller, planter, engineer and miner throw his mite to the common stock of facts, hoping that at some future day Providence will raise up for us some American Cuvier who will be able to bring order out of this chaos, and to read to us or to our children the history of *Ancient America*. By what I have now to communicate to your readers, I hope, not so much to contribute *directly* to the object I am here recommending, as to draw the attention of others who may be able to contribute something more valuable. I would say in philosophy, as in domestic economy, "gather up the fragments that *nothing* be lost?"

On my journey from Charleston to Camden, I was overtaken by night and by a heavy shower at the distance of eight or ten miles from any public house. Any person who has travelled the same road will readily perceive several reasons why I should prefer alighting at a private house to riding *such* distance, at *such* a time, over *such* a road, through *such* creeks, for *such* entertainment. I called, and was much pleased that Providence had placed me under the hospitable roof of a pious and intelligent planter. The conversation with which he amused me in the evening, turned upon the Antiquities of America. He told me he had travelled through and was acquainted with all or nearly all the Indian tribes in North America, and gave me an interesting account of the distinctive characteristics of some of the most important of them. These were in the main such as I have heard or read before. But the following account which he gave me, connected with the same subject, appeared to me to be new and worthy to be remembered.—In the year 1796, the waters of the Santee were unusually high; the banks were overflowed, and at one place the force of the water formed a new channel across a short bend of the river. When the flood had ceased, this new channel was entirely dry. It was about 150 feet long, 60 feet wide, and 12 deep. The bottom of this channel was of fine hard clay, and here were plainly to be seen the ancient foundation of ten or twelve human dwellings. They were about 12 by 16 feet, some larger and some smaller. The floors were still entire, well made of hard clay, as were also the walls, only a small part of which remained. The foundation of a chimney was also visible in each. In and about these ruins were found several culinary vessels, handsomely wrought of the same clay. They retained their form while covered with the water or sand, but as soon as they were exposed to the air they fell to pieces.

From the Christian Herald.

The following is from that admirable work of Wm. Law, on *Christian Perfection*, which is now publishing, for the first time in America.

Whoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.—1 Ep. iii. 9.

This is not to be understood, as if he that was born of God was therefore in an absolute state of perfection, and incapable afterwards of falling into any thing that was sinful.

It only means, that he that is born of God is possessed of a temper and principle that makes him utterly hate and labour to avoid all sin; he is therefore said *not to commit sin*, in such a sense as a man may be said not to do that, which it is his constant care and principle to prevent being done.

He cannot sin as may be said of a man that has no principle but covetousness, that he cannot do things that are expensive, because it is his constant care and labour to be sparing; and if expense happen, it is contrary to his intention; it is his pain and trouble, and he returns to saving, with a double diligence.

Thus is he that is born of God: purity and holiness is his only aim, and he is more incapable of having any sinful intentions, than the miser is incapable of generous expense; and if he finds himself in any sin, it is his greatest pain and trouble, and he labours after holiness with a double zeal.

This it is to be born of God, when we have a temper and mind so entirely devoted to purity and holiness, that it may be said of us in a just sense, that we cannot commit sin. When holiness is such a habit in our minds, so directs and forms our designs, as covetousness and ambition direct and govern the actions of such men, as are governed by no other principles, then are we alive in God, and living members of the mystical body of his Son Jesus Christ.

This is our true standard and measure by which we are to judge of ourselves; we are not true Christians unless we are born of God, and we are not born of God, unless it can be said of us in this sense that we cannot commit sin.

When by an inward principle of holiness we stand so disposed to all degrees of virtue, as the ambitious man stands disposed to all steps of greatness, when we hate and avoid all kinds of sins, as the covetous man hates and avoids all sorts of loss and expense, then we are such sons of God as cannot commit sin.

We must therefore examine into the state and temper of our minds, and see whether we be thus changed in our nature, thus born again to a new life, whether we be so spiritual as to have overcome the world, so holy as that we cannot commit sin; since it is the undeniable doctrine of Scripture, that this state of mind, this new birth, is as necessary to salvation as the believing in Jesus Christ.

To be eminent therefore for any particular virtue, to detest and avoid several kinds of sins, is just nothing at all; its excellency, as the apostle saith of some particular virtues, is as sounding brass and a tinkling cymbal.

But when the temper and taste of our soul is entirely changed, when we are renewed in the spirit of our minds, and are full of a relish and desire of all godliness, of a fear and abhorrence of all evil, then as St. John speaks, may we know that we are of the truth, and shall assure our hearts before him, then shall we know that he abideth in us, by the Spirit which he hath given us.

A Sailor and his old Instructor.

A hearty looking sailor went up to Mr. Lee, and announced himself as A—B— formerly one of his pupils. "I could not," said the trembling sailor, "I thought I could not wait until the meeting was done, before I come and spoke to you. I knew you as soon as you came on deck. I want to see you. I want to talk to you a little. When shall I come to see you?" Mr. Lee stated that this man was the son of pious parents who live in Utica; and that he was a pupil of his at Colebrook more than twenty years ago.—Six o'clock the next morning was appointed for the sailor to call on him; May the Lord bless this singular interview to the spiritual benefit of the wandering sailor.

N. Y. Seaman's Magazine.

CHRISTIAN REPOSITORY.

SATURDAY, JUNE 22.

WANTED, a Lad about 14 years of age, as an apprentice to the Printing business. A good character will be required.

ORDINATION.

The Presbytery of New-Castle met at Drawyers on Tuesday last, especially for the ordination of Mr. JOSEPH WILSON to the office of the Gospel Ministry, and his Installation as Pastor of the united congregations of Drawyers, Middletown and Smyrna.

As the precise form used by the Presbyterian Church, on such occasions, is not generally known, it may be worthwhile to state particulars.

The congregations having been pleased with Mr. Wilson's ministrations, and being anxious for the continuance of his labours among them, presented a call to Presbytery, requesting his settlement among them. The Presbytery having ascertained that the call was "orderly prosecuted," in other words, that proper measures had been taken to ascertain the wishes of the congregations, placed the call in Mr. Wilson's hands, who declared his acceptance. The next step was to examine the Candidate as to his ministerial qualifications; and he having passed thro a satisfactory examination on Experimental Religion, on the Arts and Sciences, on Theology, Biblical Criticism, Church History and Church Government, and having preached before Presbytery, was ordained by the laying on of hands. The Rev. ELKANAH K. DARE preached the Ordination Sermon; after which the following questions were proposed to the Candidate and to the Congregation.

TO THE CANDIDATE.

1. Do you believe the Scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures?
3. Do you approve of the government and discipline of the Presbyterian church in these United States?
4. Do you promise subjection to your brethren in the Lord?
5. Have you been induced, so far as you know your own heart, to seek the office of the holy ministry from love to God, and a sincere desire to promote his glory in the gospel of his Son?
6. Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the church, whatever persecution or opposition may arise to you on that account?

7. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a Minister of the gospel; as well as in all relative duties, and in the public duties of your office; endeavouring to adorn the profession of the gospel by your conversation; and walking with exemplary piety before the flock over which God shall make you overseer?

8. Are you willing to take the charge of these congregations, agreeably to your declaration at accepting their call? And do you promise to discharge the duties of a pastor to them as God shall give you strength?

The candidate having answered the above questions in the affirmative, the following questions were proposed to the congregations.

1. Do you continue to profess your readiness to receive Mr. Wilson whom you have called to be your minister?

2. Do you promise to receive the word of truth from his mouth, with meekness and love; and to submit to him in the due exercise of discipline?

3. Do you promise to encourage him in his arduous labour and to assist his endeavours for your instruction and spiritual edification?

4. And do you engage to continue to him, while he is your Pastor, that competent worldly maintenance which you have promised; and whatever else you may see needful for the honor of religion and his comfort among you?

These questions having also been answered in the affirmative, the Candidate kneeled and was ordained by the laying on of the hands of the Presbytery.

The questions were proposed and the ordaining Prayer offered by the venerable Doctor Read; after which the Rev. John E. Latta delivered a solemn charge to the newly ordained Pastor and the congregation.

Considering the long desolations of this part of Zion, the perfect unanimity of the call, and the rapid increase of the congregations within a few months, we must say that Mr. Wilson is settled under interesting prospects.

MURDER ATTEMPTED.

It becomes our painful duty to hold up to public execration another instance of dreadful infatuation, in which a Mr. M'Duffie, Representative to Congress, from South Carolina, was killed or nearly so, by a Col. Cummins of Georgia. The cause which led to this event, is said to have been some disagreement in sentiment respecting the next Presidential election. They met by appointment the 8th Inst. on the Tuck-a-suck, on the Carolina shore, armed with pistols, and each intent on murder, discharged their pieces at one another—the ball from Cummins entered the side of M'Duffie, and lodged near his back bone—the other escaped unhurt.

Whether Cummins is in custody or not, we are uninformed; but he certainly ought to be, for that community or state which tolerates murder, must be in an awful condition indeed. How gratifying to the feelings of the philanthropic mind must such scenes be, to behold so frequently the destruction of our most promising statesmen by the barbarous custom of duelling. We hope to see measures speedily adopted to put an end to this self-immolation. Why not adopt a plan similar to that of one of the kings of Prussia; hang up the survivor immediately on the case being fully proven—or that of the Roman Commonwealth during the time of her grandeur. It became fashionable with the ladies of that day, on the slightest real or imaginary offence being offered them, to commit suicide—to prevent which, it was decreed that every such person should be denied burial, and their bodies lie exposed in the streets or fields, until destroyed. Those measures soon produced the desired effect; and no doubt they or other energetic acts would produce like effects here. Legislatures, look to it—you are your "brothers' keepers," in this respect.

The Worcester Baptist Association has recommended to the members of churches in its connexion to unite with other Christians in making arrangements for a religious celebration of the fourth of July, irrespective of difference in political or religious opinion.

We suggest the same to the consideration of our readers. "He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it." Repository.

OBITUARY.

Departed this life, on Tuesday last, after a long and severe indisposition, which she bore with becoming Christian resignation, Mrs. ANN, wife of Mr. JOHN FRANKS, of this Borough. The deceased had long been a public speaker in the Friends' Society, much esteemed.

PRINTING

Neatly Executed.—A general assortment of Blank and other Books for sale at this Office, No. 97, Market-Street.